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Woman's Foreign Mission Work

PRESBYTERIAN CHURCH IN CANADA.

THREE PAPERS:

I. THE W. F. M. SOCIETY.

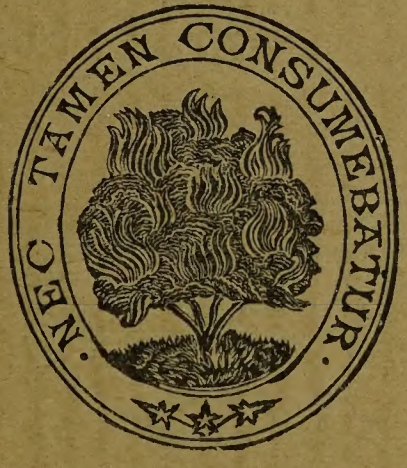
II. OUR PLAN OF WORK: ITS EXTENT AND LIMITATIONS.

III. SELF-QUESTIONING.

BY

MRS. D. J. MACDONNELL

TORONTO.



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PRESS OF THE CANADA PRESBYTERIAN

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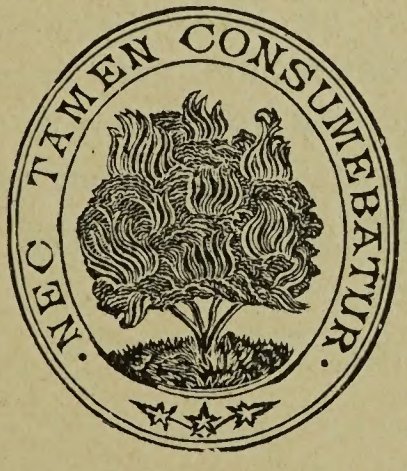

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INTRODUCTORY NOTE.

The following sketch was prepared originally for Knox College Monthly, where it appeared in March, 1892, as one of a series of historical articles on the Mission Fields of our Church. It is re-issued now by the Board of the Woman's Foreign Missionary Society, in loving tribute to the memory of the writer, Mrs. D. J. Macdonnell, who for many years occupied an honoured place as a member of the Board and officer of the Society. Changes have taken place in the personnel of the mission staff, and otherwise, since the article was written. Notes, bringing the information up to date, have, therefore, been added as required.

The Leaflets, "Self-Questioning," and "Our Plan of Work," written by Mrs. Macdonnell, are also appended. These leaflets are very familiar to workers in the W.F.M.S., as they have been in circulation for several years, and have been of great value in stimulating missionary interest and in guiding effort in the right direction.

Toronto, August, 1894.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Woman's Foreign Missionary Society was organized in 1876 by the Foreign Mission Committee of the General Assembly for the especial purpose of helping it in one department of its work, viz.: the evangelization of women and children in heathen lands.

Its beginning was simple. Two members of the F. M Committee, Professor MacLaren (then the Convener), and the late Rev. Dr. Topp, called a meeting of Presbyterian ladies in Knox Church, Toronto, and explained to them their object in doing so, which was, to have a Woman's Society in our Church similar to those so successfully carried on in the American Church. At this first meeting a committee was appointed to draw up a Constitution and to nominate a standing committee or Board. The same gentlemen formed part of this committee, which was otherwise composed of ladies, and by their advice, the Constitution was drawn up largely on the model of the Philadelphia one, with modifications to suit our circumstances and tastes. One or two ladies from other places, happening to be in the city, were present at the first meeting, but the large majority were from congregations in Toronto, and the Board was composed of representatives from all these congregations. Societies of a similar character were formed about the same time in Kingston and in Hamilton, with slightly different constitutions, but these have both joined the General Society as Presbyterial Auxiliaries

The idea of the Constitution is that there should be in every congregation an auxiliary or branch (or when circumstances permit, one for women, one for girls, and one for children), that all the auxiliaries in a Presbytery shall form a Presbyterial Society, which shall meet, by attendance of delegates, once or twice a year for

conference, and whose officers shall endeavour to form auxiliaries within the Presbytery where none exist. Every woman who pays $1 annually, either to the General Treasurer, or through an auxiliary, is a member of the General Society, which meets only once a year, in the month of April. These annual meetings have been held in Hamilton, Peterboro', London, Ottawa, Guelph and Kingston; and more frequently in Toronto, as the most convenient centre.

The affairs of the General Society are managed by a Board of thirty-six ladies resident in Toronto, and to these are added the Presidents of all auxiliaries (the name auxiliary, of course, includes "mission bands") through the country. The Board met, at first, once a month. In a short time it was found necessary that the Executive Committee should meet regularly between the monthly meetings. In a few years the Executive meeting was required every week, for a whole forenoon, and last year it was decided that the Board might meet weekly as it now does. Members of Auxiliary Societies, being introduced by a member of the Board, have a standing invitation to attend Board meetings, and many, especially from the country, who avail themselves occasionally of this invitation, find not only that they can be interested, but that helpful information is secured, which it is difficult to obtain in any other way. Hearing the details of business discussed leads to a better understanding of the "why" and "wherefore" than it is sometimes possible to convey by pen and ink. At these meetings devotional exercises occupy a prominent part. There are letters, by the dozen, from branches at home (numbering now over 700[1]), and from missionaries abroad, from sister societies, and from the F. M. Committee. Items in the correspondence call for earnest thought, and often animated discussion. There are questions regarding finance, regarding publications, regarding supplies. There are suggestions towards the improvement of the machinery, or the quickening of the

[1 800 branches by latest Report.]

interest of the society. There is sufficient business to cause a member of the Board to smile when asked: "What can you find to do at your Board meetings?" The question is never asked by one who has been present.[1] Since the organization of Presbyterial Societies, which has gradually become more complete, the labour of organizing branches has been divided, and not a few of the Presidents of Presbyterial Societies have been indefatigable and successful in their efforts to have the W.F.M.S. represented in every congregation within the bounds. But in the earlier years, most of this labour fell upon the members of the Board residing in Toronto, and to one or two of these ladies who were specially suited to that work, and who were gifted with the power of stirring up enthusiasm, the Society owes very much, as it does also to others, whose capacity for business, soundness of judgment, and punctual attention to details can only be properly estimated by those who have had the privilege of working with them. Many honoured names are missing from the roll of those who formed the first Board of Management. Mrs. Burns, Mrs. King, Mrs. MacMurchy and others have "gone before." Others are feeling, to a greater or less extent, that the time for activity here is well nigh spent, but we rejoice in the fact that many of the original leaders in the framing of the Society are still in office, and efficiently transacting business which grows heavier every year.

The Society is simply an auxiliary to the Foreign Mission Committee, and is, through it, under the control of the General Assembly. Its aim is to assist the

[1] Meetings of Auxiliaries and Mission Bands vary in their character. Some are largely of a devotional nature, with the reading of missionary news; in others, there is the addition of papers prepared by the members, on various phases of mission work; in others the members put each other, or are put by the President, through a regular course of instruction on the subjects that occasion the existence of their society, while in many cases handiwork is engaged in more or less directly for the benefit of the Missions. One cannot but feel that intellectually, as well as spiritually, the women of the Church have been drawn out by the W.F.M.S.

Committee in an organized way, by disseminating information, eliciting interest, and drawing forth the prayers and gifts of the women of the Church in behalf of the work of the Committee among heathen women and children. We are relieved of the responsibility of deciding on the qualifications of missionaries, of determining where and when missionaries should be sent, of settling, at great distance of time and place, knotty points that show themselves in the management of the fields, and of conducting official correspondence for the Church. The Committee gives us, each year, an estimate of the work it is called upon to undertake in our department during the next twelve months, and we engage, if possible, to raise the needful means. The Committee has always encouraged us to suggest, or to request the helping of certain objects that specially interest us, and while they have usually acceded to our requests, we have been satisfied that, in our freedom from the responsibility attached to the power to rule, a burden has been withheld which we might not have been able to bear. Some members do desire that the Society should be more independent, should select its own objects, and spend its own funds without reference to a committee of *men!* But has not one of the secondary causes for our success been that we have been spared the friction that might have arisen had it been our duty to take votes on the choice of a missionary, or on the approval or disapproval of some action in the foreign field, and that our force has been concentrated on the more limited sphere allotted to us?*

So much for organization—now as to work. We were thankful when at the close of the first year of our Society's existence we had $1,000 to present to the F.M. Committee as part payment of the salaries of the two lady missionaries already sent out by our Church. The second year we raised $2,000; the third $3,000, and so

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[*Since the above was written the Board has been entrusted with the duty of making preliminary inquiries into the qualifications of women applying for service in the Foreign Field.]

on at a regular ratio, till the eighth year, when we made a leap to $10,000; next to $18,000; next to $25,000, etc., etc. Last year there was raised about $35,000.* We have been able, not only to pay for all the work undertaken by the Committee among women and children, but to request them to undertake, at our expense, what they might have otherwise hesitated to do. While we have sought to show some interest in all the fields where our Church is working, the Missions to Central India and to the Indians of our own North-West have had the largest share in our contributions and probably in our thoughts, inasmuch as most of the female missionaries have been sent thither. There did not seem to be any opening for Canadian ladies in our Mission to *Formosa.* Dr. Mackay, in 1882, requested us to send to him $3,000, to build a Girls' School. This was done in the following year, and in several branches money was raised, over and above what was given to the Treasurer to assist in erecting the chapels which Dr. Mackay was projecting. Each year since, a small provision has been made in the estimates for the Girls' School, and for native Bible women. Dr. and Mrs. Mackay had awakened much enthusiasm during their visit to Canada, in 1881, and had it been desired, missionaries would gladly have been sent to Formosa as to India or Honan.

A visit from Dr. and Mrs. Morton, in 1882, roused an interest in *Trinidad,* which has been kept up by visits from Mr. Grant, Miss Blackadder, and others, as well by the correspondence kindly carried on by these friends. The presence amongst us, of Mr. and Mrs Robertson, of Erromanga, the brave man and woman who dared to settle *alone* on that blood-stained island after the murder of the Gordons; and of Mr. and Mrs Annand from Aneityum where Dr. Geddie had planted the first foreign missionary banner of the Canadian Church, made some of us feel, perhaps more than anything else, what missions to the heathen really mean, and brought the distant *New Hebrides* with their pagan or Christianized inhabit-

[*At the close of 1893-94 the sum reached was $42,000.]

ants close to our hearts. To each of these Missions, our Society has contributed a few hundred dollars annually for some years. But it is with India, China, and the North-West Indians, as under the management of the Western Division of the F. M. Committee that our Society has chiefly to do.

As already mentioned in your columns, so early as 1876 two ladies, Miss Rodger and Miss Fairweather, were sent to India by the Canadian Church to work at first under the supervision of the American Mission Board. When our own Mission was established in *Central India* in 1877, these ladies were transferred thither. In In the same year Miss Macgregor and Miss Forrester, now Mrs. Fraser Campbell, were sent out. Miss Ross followed in a few years. In 1884 our pioneer female *medical* missionary, Miss Beatty, was gladly welcomed by those already in the field. She, in turn, longed for the coming of a coadjutor, who, in the person of Miss Oliver, joined her in 1886. Miss McKay, also a medical missionary, sent out in 1888, soon after her arrival in India was married to one of the mission staff, Dr. Buchanan. Miss Scott and Miss Sinclair, Miss Jamieson and Miss Harris, Miss Fraser and Miss McKellar, Miss O'Hara and Miss McWilliams complete the list of ladies designated to India ; Miss Fraser, Miss McKellar and Miss O'Hara being also medical women.* Miss Fairweather has not been connected with our mission since 1880. Miss Macgregor came home in 1887. Miss Scott was obliged to return after a short sojourn in the East. Miss Rodger, after seventeen years' good work, has retired. The others named are still in the field. Great solicitude is at present felt by the Board, and by her family on account of the health of Miss Harris, who, in the budding promise of valuable assistance to the Mission, has been laid aside by serious illness.† To Miss

[*Miss McWilliams was obliged to return home last year (1893) on account of failing health. Since then Misses Duncan, Turnbull, White, Calder, Grier and Dougan have entered India as our missionaries.]

†Since the above was written our young missionary has entered into rest, deeply regretted.

Harris had been committed the care of the Boarding School temporarily existing at Neemuch, and since her illness, Miss Sinclair has been appointed to the charge. The long-wished for Boarding School building is now finished at Indore, and the children have been brought thither from Neemuch. The other missionaries are placed in the various mission stations in Central India where the Church has male missionaries residing. Miss Beatty is at present in Canada on furlough. Her health has given serious anxiety to herself and to the Society, but we are glad to believe that a well-earned rest will fully restore her to strength and vigor.* The Society has erected, at Indore, bungalows for our missionaries at a cost of $4,400, the Boarding School building, which is new complete, costing over $4,000, and the Hospital, on account of which $4,250 has already been paid; which last was opened on Dominion Day of last year with great gladness of heart. One ot our medical women wrote to us some years ago that "if Canadian women saw the misery of Hindoo women in sickness, they would share their last dollar to help them." Miss Beatty and Miss Oliver felt the need so imperative that they improvised a temporary arrangement where they could attend to six or eight patients at a time, but this only allowed them to see what could be done with fuller facilities. Efforts to heal the body open doors for offering "The Healer" to souls, and the doors opened by the medical women are entered by the Zenana visitor and Bible reader. This hospital and Zenana work, and the teaching of schools for different classes, constitute the main employment of our missionaries. Besides those already named, and directly employed by the Committee, the wives of the missionaries do what they can of active work, and we are indebted to them for interesting and stimulating letters. Mrs. Fraser Campbell and Mrs. Wilkie addressed many of our auxiliaries when at home with their husbands, and Mrs. Wilson, whom we

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[*Dr. Elizabeth Beatty is no longer on furlough, but we are not without hope that she may yet be able to return to her much loved work.]

hope soon to see, has been one of our most valued correspondents.

So little advance has yet been possible in the *Honan* Mission that in the women's department there is little to record. Our first missionary, Miss Sutherland, became the wife of Dr. Corbett, of the Shantung Mission. Miss Graham was obliged to return home on account of her health.* Miss McIntosh, with the missionaries' wives, has been spending her strength on the study of the language, waiting the opportunity for active work.†

In 1883 Hugh Mackay wrote to us, from Round Lake, of the destitution of *the Indians*, and asked were there not "some faded or worn garments that could be spared" to save from perishing by cold these children of the prairie—the natives of the soil. This led to the undertaking, which for some years occupied much of the time and thought of the Board, and drew forth a remarkable amount of liberality and of cheerfully given labor throughout the Society. Tons of useful clothing *with the charges paid* were dispatched to the care of the missionaries, for the immediate relief of those who had become impoverished by the opening up of the country and by the failure of their staple support in the buffalo. This charity is still carried on, and along with the supply of boxes of prizes, presents, etc., for the children attending the schools in *all* our Mission Fields, forms the necessity for a sub-committee of the Board, known as the Supply Committee, but, by the advice of our missionaries, provision of clothing is now chiefly made for those attending school, or given in return for work, the aim being, to help the Indian to help himself rather than to pauperize him.

The Boarding School at Round Lake was built by funds raised by the Society. The means for building other schools has also been drawn, largely or wholly,

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[*Dr. Lucinda Graham, Miss Graham's sister, went to Honan last year.]

[†The hostility to our Mission in Honan having subsided to a certain extent, Miss McIntosh has been able to open a small school.]

from our funds, as was also the proportion of salary of teachers, matrons, etc., borne by the Church ; but it was a conversation with Hugh Mackay at our Board meeting which first inspired us with a vivid idea of what was needed and of what we ought to attempt. It is unnecessary in this article to describe the missions to the Indians—that has been previously done We simply refer to the share in them of the W. F. M. S. Miss Walker, who has lately been transferred from the school at Portage la Prairie to be matron of the New Government Industrial School at Regina under care of Mr. McLeod ; Miss McLaren, matron of the Birtle School ; Miss Rose, when she was in charge of the school on Piapot's Reserve ; and the wives of several of the missionaries, as well as the missionaries themselves, have kept up a regular correspondence with us. Miss McLaren has recently been joined by our latest missionary, Mrs. Leckie, and Miss Walker's post at Portage la Prairie has been filled by Miss Fraser and Miss Huston.[1]

One department of our work has not been mentioned —that of *publications*. In our first years, our Home Secretary used to copy the letters from our one or two missionaries, and send them to the few Auxiliaries then existing. This soon became too much of a tax even on a willing pen, and an arrangement was made to print one letter a month Presently two and three letters at a time were issued—then came the necessity for some medium of communication between the Board and Auxiliaries regarding the progress of the work, and so, in course of time, grew our "Letter Leaflet," of which the monthly issue is now 9,000.* At the same time a call was heard for suitable reading matter for Auxiliary meetings, and leave was obtained to republish some leaflets belonging to other Societies. Still further, need

[1 Frequent changes take place in our North-West staff, but much faithful work is being done amongst our Indians.]

[*At present date, August, 1894, the circulation of the "Letter Leaflet" is 12,600.]

was felt for tracts on certain topics, or explanatory of details in our work, and the Board have from time to time made the effort to supply these wants. Hence our publications, too, require the time of a secretary devoted to themselves. Besides supplying a large amount of free literature, scattering some leaflets wherever it is thought they may help the cause, the Publication Department has, by the sale of others, proved a source of income to the Society.

Such is the result, in external facts, of the little meeting held in the lecture room of Knox Church, Toronto, some seventeen years ago. What has been the amount of real good is not for us to judge. That is known only to the Searcher of hearts and the Day will reveal it. But this much we may say, that blessing has been received. We believe that life's burden has been lightened and that souls have been saved among the heathen through the instrumentality of this work, and we know that to the Church at home has come stimulus in spirituality and in Christian effort. Other good work has been helped and not hindered by the larger amount of knowledge obtained and interest taken in Foreign Missions. And individually those who have helped in this "Christian Endeavour" have realized in larger or less measure, according to the purity of their motives and the consecration of their own lives, that it is indeed "more blessed to give than to receive."

The Woman's Foreign Missionary Society is still in its teens. May we not hope for statelier and comelier proportions, as it passes on to its majority and enters on a more matured life. The work before it is almost illimitable. God bless and prosper it in its aim along with kindred agencies to hasten the realization of the words which it has chosen as its motto, "The World for Christ."

E. L. MACDONNELL.

Toronto.

OUR PLAN OF WORK—ITS EXTENT AND LIMITATIONS.

In attempting to describe our plan of work, it may not be amiss to remind our members of the constitution of the Presbyterian Church, which, as we think, secures at once the rights and interests of its humblest member, and the recognition of an authority which will be obeyed by all who are loyal.

Congregations, then, in our Church, are governed by Sessions; Sessions are represented in Presbyteries; Presbyteries in Synods and in the General Assembly, the highest court of the Church. The General Assembly, meeting once a year, appoints committees of ministers and elders, representing all parts of the Church, to attend to the business of all the different departments of work in which the Church is engaged, and to report to it at its next meeting. Each scheme has its own committee: the Home Mission, the Foreign Mission, the French Mission, the Colleges, the Sunday Schools, etc, etc.

Now, the Foreign Mission Committee has charge of the whole foreign work, chooses the fields, appoints missionaries, pays them, controls them when sent out, decides the amount of money to be spent here or there, and devises means to arouse interest at home.

One of the means our Foreign Mission Committee has devised is the establishment of our Woman's Foreign Missionary Society, which is purely auxiliary to the Committee, and through it under the control of the General Assembly, and which exists for the special purpose of providing means for the evangelization of women and children in heathen lands. Our aim is simply to assist the Committee by, in an organized way, disseminating information, eliciting interest, and drawing forth the prayers and the gifts of the women of the Church in behalf of the work of the Committee among women and children in foreign lands. We do not speak here of the benefit to ourselves; our object, at present, is to

show the scope and describe the functions of our Society.

The idea of the constitution of our Society is that there shall be in every congregation an auxiliary or branch (or, when circumstances permit, one for women, and also one for young girls or children); and that all the auxiliaries in a Presbytery shall form a Presbyterial Society, which shall meet, by attendance of delegates, once or twice a year for conference, and whose officers shall endeavour to form auxiliaries within the Presbytery where none exist. Every woman who pays $1 annually, either to the General Treasurer or through an auxiliary, is a member of the Parent Society, which meets only once a year, on the second Tuesday of April. Every member who chooses has the right to be present and to vote at this annual meeting. Members of auxiliaries and mission bands are welcome to be present as delegates, but, unless by having paid $1 they are also members of the Parent Society, they are not entitled to vote.

The affairs of the General Society are managed by a Board of thirty-six ladies, elected by the Society at its annual meeting, and to these are added the presidents of all auxiliaries throughout the country.

We are relieved of all the responsibility (which, at times, weighs heavily upon those appointed by the General Assembly to oversee the work) of judging of the qualifications of missionaries and of where and when missionaries should be sent, of deciding at great distance of time and place many knotty points that show themselves in the management of the fields, and of conducting official correspondence for the Church on matters of business The Committee gives us, each year, an estimate of the work it feels called upon to undertake in our department during the next twelve months, and we engage, if possible, to raise the needful means. The Committee has always encouraged us to suggest or to request the helping of certain objects that specially interest us, and while they have usually acceded to our requests, they have abundantly satisfied us that, in our

freedom from the responsibility attached to the power to decide such matters, a burden has been withheld which we might not have been able to bear.

The Committee then decides, in its wisdom, on the amounts to be apportioned to certain fields. It may err, but let us trust that those appointed by the General Assembly from year to year are likely to exercise the best judgment that can be brought to bear on the information to be obtained. Certain fields are entered, one by one, missionaries sent, mission buildings (i.e., dwellings, schools, hospitals, etc.) erected, native assistance provided, Bibles, printing apparatus, etc., etc., supplied; and for all these purposes the Committee estimates what will be required. It will easily be seen that the Committee must be loyally supported by its auxiliaries or it may not be able to keep its engagements. Just *here* is where one difficulty would arise, were auxiliaries to insist on appropriating their funds to special purposes: Too much might flow into the general fund for one scheme and not enough for another. It has been the experience of sister societies in the United States that grave difficulties have arisen in this way. Certain responsibilities have been incurred, and, owing to change of interest in some quarters, while the liberality of members has not been less, there has been a deficiency in the funds needed to meet these obligations. It does seem, at first sight, to create a deeper interest in a branch society to have its particular representative in the field, or to know exactly to which spot its contributions go. But is the above not a good reason for sending in money to the general fund without limiting its use? There is nothing to prevent an auxiliary setting before itself the aim to raise enough money, say to pay a missionary's salary, or a Bible woman's salary, or to cover the expense of some special requirement; but is it not sufficient to do *that* without deciding that it must be devoted to this or that individual or object? Besides, the larger the number in whom we take an intelligent interest, the wider will be our sympathies. We do not usually take so much interest where we are not *giving*. If our desires, our aims,

our prayers and gifts are confined to one field, shall we not lose something that we might have, if by contributing to the general fund we know that we have a share, be it ever so small, in all the work, and that when news comes of special developments in India or China, in the South Seas or in the North-West, that also belongs to us? The same argument holds good with regard to the desire so frequently expressed in connection with sending clothing to the North-West Indians, that an Auxiliary or a Presbyterial Society should have its special Reserve allotted to it. It is argued with some force that by correspondence with the superintending missionary the particular society would know better how to supply the wants of the Reserve, and would take more interest in its welfare, and the more so if it feels that the missionary, from old association, has a special claim on its sympathies. In the first place, some Reserves are more interesting from various causes than others, and some missionaries are more popular—some have better power of making their wants known. What is to become of the less popular, or of the new ones, if the more attractive are to be picked up by those able to lay some special claim to them? May it not press rather heavily on some societies to be told, "Only such and such objects are left for you; others are sending all that is to be sent where you would so much like to take a share?" Is it not more fair to have the distribution arranged by a central committee, who will endeavour to see that each Reserve comes under the notice of each Presbyterial Society, and to supply the Society each year with information about what is wanted from it for that season? For here is another consideration: the missionary must correspond with the Foreign Mission Committee regularly on business; he must also, as a matter of business, report to the Supply Secretary of the W. F. M. S. the receipt of clothing and his manner of distributing it. If he or she also corresponds with our Board on all matters which are thought to be of interest, and if that correspondence reaches every auxiliary in the Letter Leaflet, is it reasonable, in view of all that has to be

done by one head and one pair of hands, to ask him or her also to correspond with a special society? Our missionaries do endeavour to meet the desire for information, so far as in their power, but nearly all speak of difficulty in overtaking the necessary correspondence. Write, by all means, to the missionaries words of help, encouragement, cheer, as God shall give you, but *do not expect answers* from them.

To return in conclusion, to the advisability of taking as wide a view as possible of the various objects of interest set before us as a Society, it has been said that the greater number of burdens we bear for others, the greater number with whom we sympathize, the more opportunity we have of entering into the spirit of Him who bears the burden of humanity on His loving heart; and if our offering is made to Him, to be used as He will, may we not believe that, in answer to our prayers, He will so guide the disposal of these offerings that if the special desires we cherish for certain persons or lands are according to His will (and that *must* be right) they shall assuredly be fulfilled?

SELF-QUESTIONING.

QUESTION I.—I am a member of the Church, a professed follower of the Lord Jesus. Have I any duty laid on me, as such, regarding the heathen world?

ANSWER.—The Master's Word contains commands, examples and incentives. Take a few of each:

"Go, ye into all the world and preach the Gospel to every creature." Mark 16: 15.

"Freely ye have received, freely give." Matt. 10: 8.

"But to do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13: 16.

"Honour the Lord with thy *substance* and with the first fruits of all thine increase." Prov. 3: 9.

"I beseech you, therefore, brethren, that ye present your *bodies*," etc. Rom 12 : 1.

"Let everyone of you lay by him in store as God hath prospered him." 1 Cor. 16 : 2.

"The children of Israel brought a willing offering unto the Lord." Ex. 35 : 29.

"And all the *women* that were wisehearted did spin with their hands, and *brought that which they had spun.*" Ex 35 : 25.

"And this they did . . first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8 : 5.

"And he said unto them, Depart, for I will send thee far hence unto the Gentiles." Acts 22 : 21.

"I am debtor both to the Greeks and to the Barbarians; . . . . so, as much as in me is, I am ready to preach the Gospel to you that are in Rome also." Rom. 1 : 14-15.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8 : 9.

"As thou hast sent me into the world, even so have I also sent them into the world." John 17 : 18.

"It is more blessed to give than to receive." Acts 20 : 35.

"She hath done what she could." Mark 14 : 8.

"Blessed are ye that sow beside all waters." Isaiah 32 : 20

"He that watereth shall be watered also himself. Prov. 11 : 25.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25 : 40.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation." Isaiah 52 : 7.

"The earth is the Lord's and the fulness thereof.' Psalm 24 : 1.

"The silver is *mine*, and the gold is mine, saith the Lord." Hag. 2 : 8.

"He shall see of the travail of his soul and shall be satisfied." Isaiah 53 : 11.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and *how shall they preach, except they be sent.*" Romans 10 : 13-15.

"They that turn many to righteousness shall shine as the stars forever and ever." Daniel 12 : 3.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever." Rev. 11 : 15.

QUESTION II.—Is there any reason why I, as a woman, should be specially interested?

ANSWER.—I have read and heard of the special degradation of heathen women from their infancy—of their ignorance and slavery, of child marriage and enforced widowhood, of their dreary lives and hopeless deaths, and as a Christian mother, daughter, wife or sister, I see the contrast in my own circumstances. My womanhood, as well as my membership in Christ's Church, impels me to offer them a share in my blessings.

QUESTION III.—If I have no independent means, how can I help?

ANSWER.—I can be interested, and so strengthen the hands of those who are working.

I can get information and scatter it: be a channel of communication between those actively engaged and those who know little.

I can pray all the more earnestly if God knows that is all that I can do.

I can do as the holy women of old did. Surely I can save or earn something of my *very own* to give, as the women of tabernacle did their spinning.

I can attend the missionary meeting; take part, if possible; at all events, join my prayers with those of others and give and receive sympathy and help by contact with those I meet.

QUESTION IV.—Can I be a true follower of Christ and do nothing for this work?

Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?

QUESTION V.—Am I doing anything?

No answer is supplied to the last two questions. Will each reader reply to them faithfully for herself?

PRESS OF THE CANADA PRESBYTERIAN